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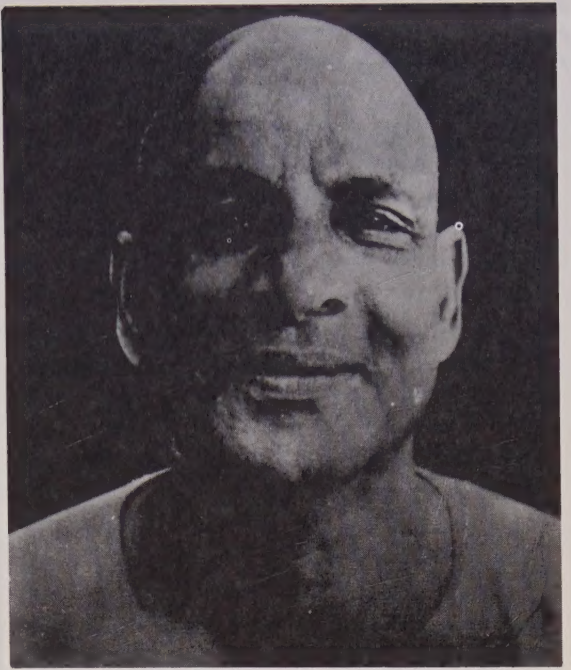
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REALISATION OF ONENESS



by
Sri Swami Sivananda

The realisation of oneness in all existences, manifest and unmanifest, is the goal of human life. This unity already exists. We have forgotten it through ignorance. The removal of this veil of ignorance, the idea that we are confined within the mind and the body, is our chief effort in Sadhana. It logically follows that to realise unity, we must give up diversity. We must constantly keep up the idea that we are all-pervading, all-powerful, etc. There is no room here for desire because in unity there is no emotional attraction, but steady, persistent, calm, eternal bliss. Desire for liberation is terminological inexactitude. Liberation means attainment of the state of infinity. It already exists. It is our real nature. There can be no desire for a thing which is your very nature. All desires for progeny, wealth, for happiness in this world or in the next, and lastly even the desire for liberation should be completely annihilated and all actions guided by pure and disinterested will towards the goal.

This Sadhana — the constant attempt to feel that you are the all — can be practised or rather ought to be practised in the midst of intense activity. That is the central teaching of the Gita. It stands to reason also. Because God is both saguna and nirguna, with form and without form. Let the mind and the body work. Feel that you are above them, their controlling witness. Do not identify yourself with them, even when they are employed in activity. Of course meditation in the beginning has to be resorted to. Only an exceptionally strong-willed man can dispense with it. For ordinary human beings, it is an indispensable necessity. In meditation, the mind and body are steady. So the Sadhana, the effort to feel unity, is comparatively easy. In the midst of activities, this effort is difficult. Karma Yoga is more difficult than pure Jnana Yoga. We must, however, keep up the practice at all times. That is absolutely essential; otherwise the progress is slow; because, a few hours' meditation on the idea that you are the all and identification with the mind and body for a greater portion of the day do not bring about rapid or substantial advance.

It is much better to associate a word-symbol, OM, with the idea. From time immemorial, this symbol has been used for expressing the idea of unity. So the best method is to repeat this word OM and meditate on its meaning at all times.

EDITORIAL

This issue marks the return of our magazine to bimonthly publication. We hope in this way to be able to serve you better, especially in one vital area: bringing you news of Swamiji more frequently, more immediately.

Also, this issue marks the beginning of our use of color. We expect that this will be a regular feature of the magazine from now on, and hope that you will enjoy it as much as we do.

As always, we welcome your suggestions and contributions in making this magazine a perfect vehicle for the teachings of Sri Swamiji and Integral Yoga.

May peace be with you.

Om Shanthi Shanthi Shanthi

Anagan Stearns

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LETTERS

The following is a letter received from a young woman who stayed as a guest at the San Francisco Institute.

Dear Family,

First I want to thank you very sincerely for taking me into your home and offering a stranger such warmth and love. I knew that I was coming to a very special place and that my life would change significantly. It has and I am grateful to all of you for your help and direction.

One of the important lessons I have learned here is the meaning of love with detachment. Swamiji's first words that I heard directed me to analyse my last nine years and recognize the pain of attachment. Changing all that and choosing a whole new direction was why I came for this retreat and Swamiji wasted no time in directing me.

Kamala was my instructor for the not exactly painless lesson that spiritual trappings do not matter as long as God is in your heart. Raja classes and the joy of awakening dormant places in my head and heart — morning meditation — the beauty of chanting together — catching Brother Paraman's English muffin passes — fresh flowers and candles — an evening quietly spent in Swamiji's room, looking at a picture and listening to him speak to my heart — painting with Carol — cooking in huge caldrons — gentle Hatha classes — I will remember all of this and each one of you for your own special brand of craziness.

Om Shanthi

Lynn

the name of GOD

I would like to begin with OM. The mystic sound OM is the word expressive of God. It is God's name.

We have to give a name to God, to have a Christening ceremony. A name-giving ceremony. It is something like a child is born – he has to be given a name, a suitable name. But it is rather difficult to find a suitable name for that nameless, formless, omnipresent and omniscient One.

According to the Yoga of Patanjali, He has given the name Himself. It's not only that Patanjali calls Him that name; probably the baby Himself calls with that name. That's why the Yoga Sutras say, 'Tasya vachaka pranava.' 'His name is OM', or pranava.

Here we have to understand why we give a name to a thing. In Sanskrit, there is a term, 'padartha'. Padartha colloquially means a thing, but literally it means the pada and artha; the thing and its meaning. They are inseparable; the name and the form are inseparable. When you have a thought and you want to say it, you have to put it into words. Without words you can't convey what you are thinking of. So

But in the normal sense a name may convey every thought or every substance should have a word to denote, to express, or to convey. That is why we have a word or a name for everything in this world. mean something, but it need not convey the exact nature of that thing. For example, when I say 'mango', we all know what a mango is. That is why we are

able to visualize the substance, the thing behind that name or word. But if a person has never seen a mango or heard of it, to him the word 'mango' cannot convey anything; it's just a word. From the word itself he cannot create a picture. He may even try to split it and find out a meaning: 'Is it man-go? Man go?'

So it is only according to usage that the name of that fruit has become mango. God's name cannot and should not be like that. We have given many names to God. They may give a picture, an aspect of God, but not the fullness.

So the names of God, whatever they be, are more or less partial; they are not full. But in fact God is, God was, and God will be – He has no beginning and no end. He is infinite and He is in everything, He is omnipresent. There is not a single thing where there is not God. To such an omnipresent, a beginningless, endless One, there should be a name which should convey the same idea. And it should not just convey the idea – the name can mean God, can remind you of God, but that alone is not enough. The very name, by repeating it, should create, should manifest God in you. That means the very name itself should become God.

The name chair can remind you of a chair, but the name itself cannot become a chair, you cannot sit on it. Sugar can remind you of something sweet, but if you say 'sugar, sugar, sugar', for hundreds and thousands of times, you still won't feel the taste of it. In that respect the word 'sugar' is only partial. But God's name should not be like that.

God's name should not only denote the fullness of God, but it should bring God to you, it should itself represent God. And such a full name cannot be anything else except OM.

Please do not think that I say so because I am a Hindu and the Hindu scriptures say OM. 'That is why; his

own scriptures, his own religion...' I don't belong to any particular religion as such. I say only the OM can denote God and can be God itself because all the ancient scriptures say so, not only I. In the Bible it says, 'In the beginning was the Word, and the Word was with God, and the Word was God.' All the ancient scriptures say the word should be God Himself. There should not be any difference between the word and God. The word should have all the qualifications, capacities, powers of God. Or, strictly speaking, it should transcend your imagination of God. And such a word is OM.

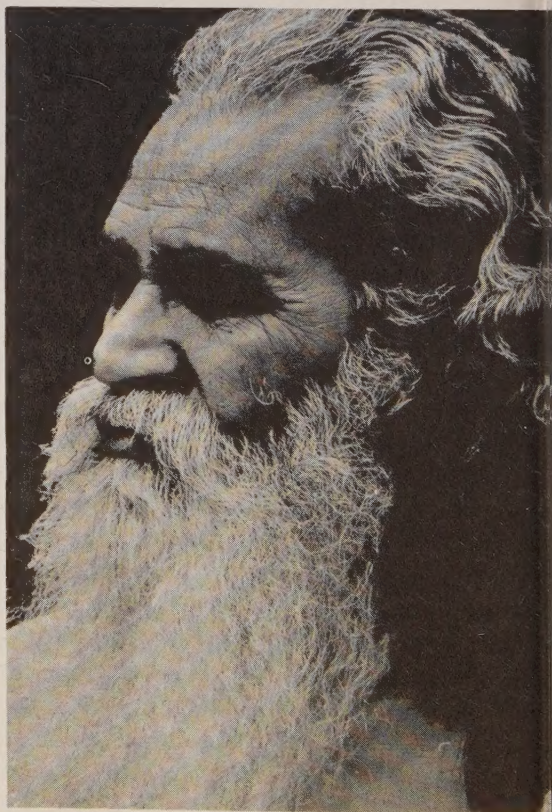
Why? I was about to say this, when I quoted the Bible, saying that in the beginning was the Word. A very similar saying is found in the Hindu Vedas. There is an entire Upanishad, called Mandukya, to expound the meaning of OM, and it says that the name of Brahman is OM, and OM is Brahman himself. Why do they say this OM is so rich, so deep – capable of representing the omnipresent, the beginningless and endless God? Let us see why it is so.

In that Upanishad it is said that OM has four stages. The name OM is split into three letters: A, U and M. That's why often it is written as AUM instead of OM, and we can pronounce it as AUM also (as in cow). So there is a combination of three letters, or stages, and there is a fourth stage also, the Anaagata, which transcends. Anaagata means the one which cannot be pronounced, that is beyond verbal pronunciation.

Now let us see these three letters: A is the beginning of all sounds. Every language begins with that letter A, or Ah. In English it is A, in Sanskrit it is Ah. Ah is pronounced without any difficulty whatsoever; simply open the mouth and make a sound. It is always Ah. It is produced at the throat, at the back of the palate where the tongue

is rooted. So the sound, at least the audible sound, begins with Ah, and it ends with Mm. So there is a beginning and an end, and in between there is a continuation. It rolls down: Aa, Oo. Probably if you try it yourself you will feel it; it is not just hearing alone. Ah, Oo. From the throat it rolls between the tongue and the palate up to the lips. Ah is the creation; Oo is the continuation, the preservation; and the culmination is in Mm. So there is a beginning, there is a continuation, and there is an end also. The sound begins, lives for some time, and ends. That means all other sounds are contained in this. This is the origin, this is the seed from which all other sounds, all other words come. Or in other words, in each and every sound the OM is dormant, hiding.

And after the audible sound is ended, the vibration is still there. That is the unspoken, the Anaagata. That is always in you. Even before you



said the Ah, and after you finished the Mm, there is a sound vibration in you which can never be destroyed. You can always listen to that sound if you do not make any sound whatsoever; if you do not disturb the sound within, you can hear that.

That is why it is called the Ajapa, the unrepeatable. Japa means repetition, but the Ajapa is the one which need not be repeated; it is always. It is heard when all other movements, all other sound ceases. Even your thinking creates a sound. The speech has not come out, but your thought itself is a form of speaking. So you have distorted the original sound which transcends the beginning, continuation, and ending of the OM sound.

You have to keep your mind quiet, stop all the thinking process, and dive within, to be able to listen to that sound. It is something like a humming sound. That is why it is called the pranava; pranava means the humming sound, and it is connected with prana. As I've said before, prana is the basic vibration; even in an unmanifested condition you have that vibration always. It's never-ending. It's something like, in our waking state we think and we speak, but in sleep the mind seems to be quiet; but still, movement is there. The vibrations are there in the mind in an unmanifested condition.

Scientifically, we can say that all these manifested forms, when they are reduced to their unmanifested condition, go back to the atomic vibration. Nobody can stop that atomic vibration. It vibrates always. In a stone you don't see any motion. But because you do not see any motion that does not mean the stone is just lying motionless, no. There is terrible movement within the stone. We need not go to the scriptures — the scientists have proved that.

So the movement is there. Likewise the sound; even without your repeating, the basic sound is always vibrating.

That is what you call the humming sound or the pranava. From this all other sounds come. So OM is the seed for the other sounds to manifest from. That is why it is called the *bijakshara*; bija means seed, akshara means letter: the seed-letter of OM. And that is why OM represents God in the fullest sense. It has the seed to create that. Again, let us take the example of a mango. Make a nice mango out of clay, paint it well, keep it on a table, and by its side keep a real mango also. If you are an expert in making things, an ordinary man just by looking could not tell the difference between the clay mango and the real one. They look alike, they have the same name, and as long as you keep them on the table it is all right. But when you put them in the earth and pour water, your clay mango will not create a mango tree, but your real mango will. It has that creative capacity within itself. The seed is there. In the same way, words can be just like the clay mango, but this seed-word OM has that creative capacity, and it can bring the entire world out. The entire evolution is from that and it goes back into that again. And that is why God's name could be and should be OM. No other name can be more adequate to represent God.

Again, it is not a name given by somebody. We should remember that also. It's not that many people came together and decided what name should be given, and ultimately even had a vote, and the majority decided, "All right, let Him have the name OM." No. He Himself manifested. The people who really wanted to see God face to face ultimately saw Him as OM. And that is why it transcends all the limitations, geographical or political or whatever. It doesn't belong to one country or one religion, it belongs to the entire universe. A little variation of this OM is what we see in Amen or Ameen. Not that it is different. Truth

is always the same, no one need go to someplace to learn it. Wherever you are, sit and meditate, try to see God in you, and ultimately you will end in OM. Because there is only the humming sound, the basic one. But when you want to say it, you say it in different words according to your capacity, your language. For example, somebody fires a gun. There are a few children playing nearby and they go running to the Mamas. One child will say, "Mama, Mama, we heard a big sound: Dooomm." Another child will say, "Yes, Mama, we heard a Boom." A third child will say "Dooop" is the sound. Is it Dooop or Boom or Doom? These are all different versions of the same sound heard by the different children. They all heard the same sound, but they express it in different ways. They need not be the same way.

In the same way, if you sit and meditate and go deep into that cosmic sound in you, and you want to say it, you may say, "I heard it as Mmm." Another person will say, "I heard it Ameen." A third one will say "Amen." A fourth one will say "OM." So the expressions vary. That's why it says in the Upanishads: Truth is One, but the Seers have said it in many ways. So all are right, because all have heard the same thing. That is the greatness of that word.

Having understood the greatness of that name, one should repeat that name. We are coming to the practice of Japa. It's a very powerful practice; at the same time it is an easy one also. It is the easiest, the simplest, and the best. Almost every religion has this, because all the prophets, sages, and saints have understood the greatness and the power of the repetition of God's name. And that's why, in the Hindu system, a particular word – if you like you can call it a mystic word – is given to the student after knowing his fitness, and he is asked to repeat it.

That mystic word is called the mantra, or the mantram. The very meaning of mantram is "the one that will keep your mind steady." And the repetition of the mantram is called Japa, so the entire practice is called Japa Yoga, or the communion through the repetition of God's name.

The safest and the best is OM. When we repeat OM, we create that divine vibration in us. That vibration vibrates our own body. It brings a sort of re-alignment in the cells of the body. So we attune our system to the cosmic vibration. Once we get that attunement, we are able to draw the force, capacity, and everything from the cosmic world. That is what is really meant by communion. Communion is possible only when we raise ourselves to a particular level wherein we can vibrate in the same way as the higher force. Even in the material sense, union is possible only when two subtle matters vibrate in the same way. The same can be said of mental union also. Unless two minds function and think, or vibrate, in the same way, there can't be real union between them.

So normally a mantram begins with OM. But with that basis, probably for a particular purpose, we can have a particular name. For a special benefit a special mantram is called for. But whatever be the mantram, the basis is OM. Cotton is the basis, with that you weave the cloth, then you cut it into different designs according to the necessity. A pillow case, a bed sheet, a table sheet, a cloth or a napkin or whatever it be – the basis is the same, but you cut it in different designs for different purposes. So in the same way the basic seed-word is OM, and for different purposes you have different mantrams. That is why there are thousands of mantrams, because they are all part and parcel of the original cosmic sound vibration, or a part of God's name.

So generally in mantrams you have

OM in the beginning. In the middle you have another holy name, or mystic sound. Take any name: Ram. Om Ram, Om Shakti, Om Siva, Om Shanthi. OM is added to all the mantrams. And most of the mantrams end with "Namah." If we want a meaning for this, we could say: Namah – My salutations. Namaskar is salutations.

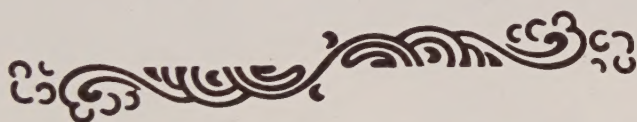
There is a Sanskrit prayer, universal in its nature. It is a prayer for this syllable, the sacred syllable OM. It goes like this:

Omkaaram Bhindu Samyuktam
Nithyam Dhyanthi Yoginaha
Kaamadham Mokshadham Chaiva
Omkaaraaya Namoh Namaha

The meaning is: OM is called Omkaaram; the Bhindu is the vibration you feel after the repetition of the OM. So it is the Omkaaram with that Bhindu or the vibration (some people may call that Bhindu as the dot of the letter

OM). Nithyam: daily; Dhyanthi: meditate; Yoginaha: by the Yogis. That means all the Yogis meditate on that daily. You are all Yogis, so you are all expected to meditate on OM. Of course, you might ask me, "What will be the result?" Well, the sloka itself says: Kaamadham Mokshadham Chaiva. Kaamadham means all that you desire. Moksha means the ultimate liberation. So you obtain all that you want; and you get the ultimate liberation also. That means you will be happy in this life, and the life after. An eternal peace is there by the liberation. That is the Kaamadham and the Mokshadham. And that is why the Yogis meditate on OM. Omkaaraaya Namoh Namaha: To that Omkaaram, to that glorious sacred syllable OM, I bow, Namoh Namaha. I give my salutations to you. It is a prayer to the glory of OM and the benefit of the repetition of OM.

OM Shanthi Shanthi Shanthi



Seek not, O my mind,
to understand all mysteries of life;
but enter into the Oneness of Love.

Search not, O mind,
for answers to life's myriad questions;
but melt in the Oneness of Love.

For life is short,
& the way is long,
& the gate only opens
to the humble knock of Love.

– Chaitanya



in His light

Guru poornima day

Guru Poornima Day is the day of the year when devotees and disciples pay homage to their Guru; he has given them so much throughout the year and on this day they give their offerings and express their gratitude. Traditionally, this day comes on the first full-moon day in July, which this year fell on the 4th of July, Independence Day. Many devotees from around the country came to Yogaville that day, to take part in ceremonies and celebrations which began early in the morning and continued – by yogic standards – until late at night.

In the morning, the Pada Puja, or ceremony to honor the Guru, was held in the temple. After the Puja, there was an Indian feast, and then the afternoon to relax, to sit and talk with old friends or to stroll around the Ashram grounds. Later that afternoon, in a private ceremony, six more disciples received the pre-Sannyas initiation from Swamiji. And that evening there were general festivities in Sivnanda Hall, as many people offered stories and songs and dances to Swamiji and to all of us.

The central event of Guru Poornima, though, was the Pada Puja. In this ceremony, the Guru himself, in his physical form, becomes the central object of devotion. Devotees perform



Balakrishna and Madhavan, the two youngest members of the Ashram family, greet Swamiji as he arrives.

various rites, such as the waving of the light before him, and bowing down and offering flower petals at his feet.

It is a very beautiful ceremony, but may not be well understood by those who are not familiar with it. It is not a matter of one human being worshiping another. It is an occasion for the expression of gratitude to the Guru in his human form. But the ceremony has deeper meaning as well. Just after the ceremony, Swamiji made some extemporaneous comments on the meaning of this Puja, and on the following pages are some of the excerpts from these comments.

The Puja we have been doing this morning is an opportunity to express our sincere devotion and faith, towards the Almighty One, who is constantly enlightened, who keeps us constantly in His light, in the path, so that we may safely reach the goal of realizing our own Self.

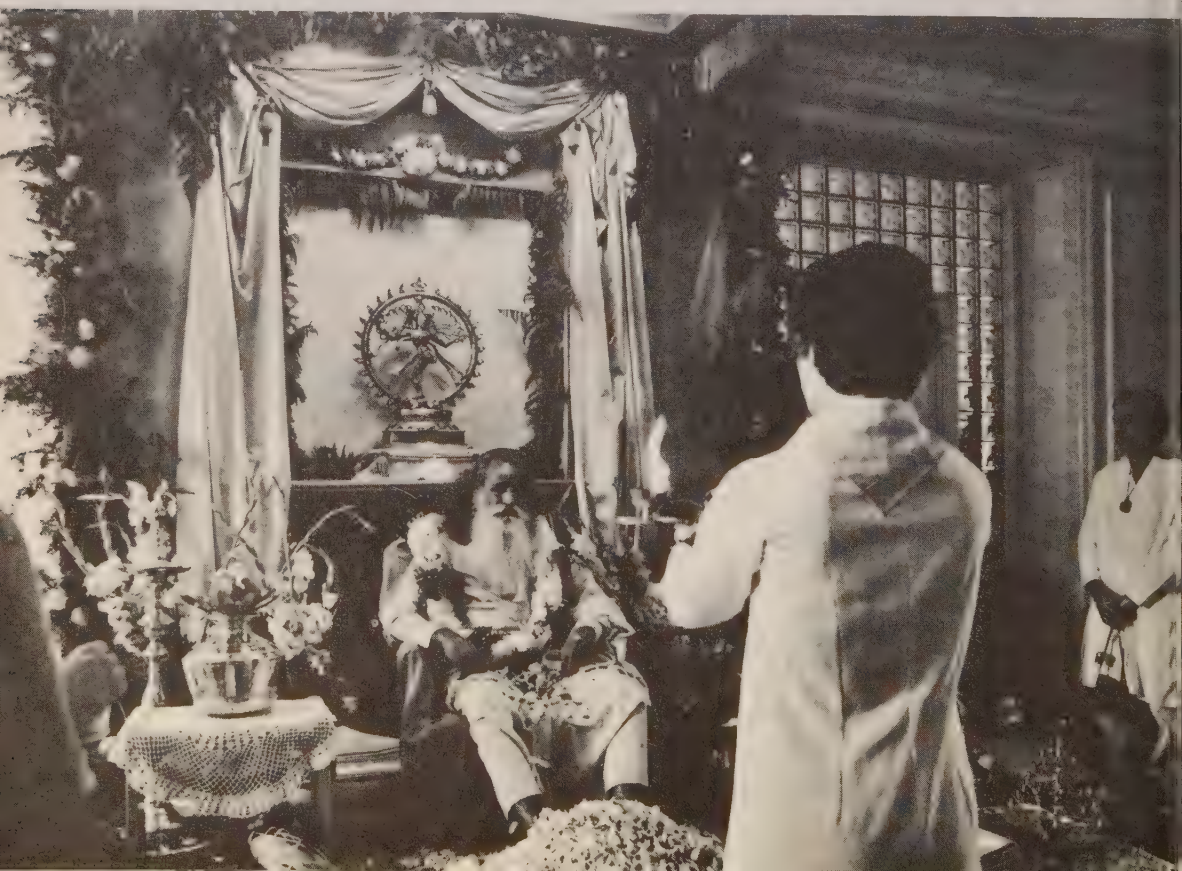
That light is within and without. It is in you, in everybody, in everything. Wherever we recognize that light, we express our devotion.

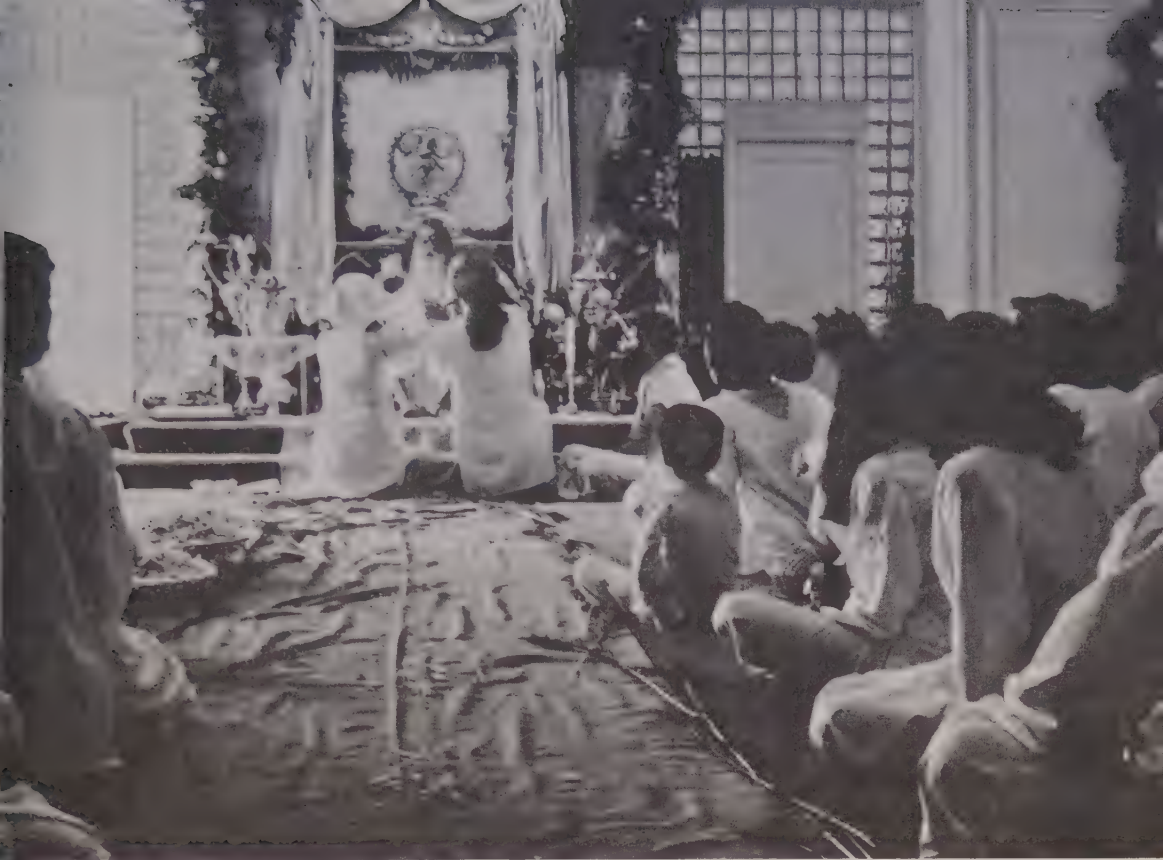
It is that light which we call the Guru. We should always remember this. The Guru is not the body, not the form and name. It is the spirit. It is the light that is guiding our lives. It is the awareness itself. It is in you and it is everywhere.

Being abstract, we find it hard to express our devotion to that. So to develop the truth in our life, we celebrate a day called Guru Poornima Day. We try to see the truth through a form and a name. But let us not limit our understanding with that form and name alone. We should always learn to transcend that.

What you have been doing this morning is not to a particular form or name. You are not bowing down and offering your flowers and performing all these rituals just to this bundle of flesh. This body is in no way different from your body. It may be a little more old and dilapidated. If you want to worship the body, you might come across much better bodies, fit for worship. But we are tired of that. We are tired of worshipping the physical things, mere names and forms. We want to realize the spirit behind them. It is with that spirit that we are offering all our prayers.

Sister Amaleshwari, performing the waving of the light.





Hari and Shanthi, a couple living at the Ashram, in another offering of light.

This devotion, this worship, comes from your heart. And it reaches the cosmic heart. The same cosmic consciousness probably has assigned me this job of sitting here. I'm only an instrument, physically, to let you see that light.

Even though I'm not partaking in this ceremony, mentally I'm also joining you. In a way, you are more lucky, to do it as worship, physically. I have to just sit here and watch. But I had this opportunity, many times. And probably what I received I have to give back.

In the same way, you have been given this opportunity to sit here and to reflect your light. You came with that light, with an open heart. If you had not opened that light, you could never see the light through this form. Don't mistake that it is just coming from me. Your own light is a reflection to you.

Don't always think that in surrendering, you should surrender to somebody else. You are surrendering to that light. That is what you call complete renunciation. Keep this always in mind.

And bring your light home. This is not the only Puja. Whatever you do can become a perfect Puja, worship. Let all your actions become beautiful flowers for offering at the lotus feet of the Lord. Not only some particular kinds of action, but everything. Then you are constantly in His light. And not only you recognize your light; others also recognize it. That is the real purpose of Guru Poornima.

RETREATING AT NEWPORT



Walking meditation along the cliffwalk overlooking the Atlantic (but don't look!)

On Friday morning, June 14 – a sunny summer day – my friend Ganga and I put our suitcases in the trunk, fastened the seat belts, and spun away from Satchidananda Ashram. Cutting down a couple side roads, we hit the main highway to the Providence airport, where we met the incoming plane from Dallas. Coming from Texas were Mrs. Janice Huffstutler and her daughter Lori. We were on our way to the 10-day Yoga retreat at Newport, Rhode Island, where Mrs. Huffstutler and her daughter were to be the special guests of Swami Satchidananda. They would be staying with him throughout, as he guided the retreat.

From the airport we headed south, the road clear and the tank full. We watched the changing landscape as we went deeper into Rhode Island. None of us had ever been here before, and we were struck by the low and thick green shrubbery that abounded all around, in contrast to the trees and open fields of Connecticut. It gave this smallest of

states a close and tangible texture that was very attractive.

Then the highway straightened and soared into the sky. We were crossing the Jamestown Bridge, and then – even higher and longer – the Newport Bridge, with the wide estuary of Narragansett Bay spread below.

On the other side, we found ourselves in Newport – a seaport famous for centuries, famous now for its blue water and white sails, its annual regatta. We floated down its narrow streets, past the old houses, many well preserved as landmarks, painted in pastel colors. We cruised by its drive-in pizza parlors and its Stop and Shops as well. Retreat directions in hand, we found Salve Regina, College by the Sea, with its stately buildings, wide lawns, and shady trees. It was here on this campus, a kind of enclave facing the ocean, that the retreat would be held.

It was noon. We were just in time for lunch. And just in time to help our



meditation need not be done only by turning inward. Work too can be done as meditation.



brothers and sisters who were already on hand, preparing for the 400 retreatants who would soon be arriving.

What the retreat was like cannot be well expressed in words. Perhaps the pictures here will help a little. As always, it was intense and peaceful, joyful and changeful, sunny and cloudy; a memorable experience for retreatants and for staff. In silence we shared our way of life for ten days; early morning meditations, physical practices to attune the body, and meditative work. And free time when we could wander down along the cliffs overlooking the Atlantic.

On a retreat, ordinary life is turned upside down.



Who is everyone smiling at? Who is taking this picture?

Evening Satsang with Swamiji.



And every evening we had the presence of Swamiji, as he would talk to us on the Bhagavad Gita and answer the questions we had written him. On some evenings, these Satsangs — these spiritual gatherings — were held outdoors, in a grassy park bordered by hedges and enormous, ancient trees. Here we had set up a platform and

canopy for Swamiji to sit, and lights which were turned on as darkness gathered. And here we would sit, silently, in our hundreds, hugging our sweaters and blankets as evening cooled and listen.

Anagan Stearns

MEMORY OF MR. G. D. NAIDU

Early this year, Sri Swamiji received word that his beloved friend, Mr. G. D. Naidu passed out of this earthly existence. It was a heartfelt loss to Swamiji, and to all of India, who knew him well as a great technical genius and servant of his motherland. As a young man, Swamiji had worked with him in his factories and they remained dear friends throughout the more than 20 years since that time. In remembering their experiences together, Swamiji recently recounted this incident:

'After I had left off working with G. D. Naidu, I didn't see him for about 4 or 5 years. During that time, I had renounced a personal life and taken Sannyas. One day I was in Madras driving towards the Ramakrishna Mission. A car suddenly pulled ahead of me, and as it pulled ahead, suddenly stopped. It was a big test of my driving and braking ability and I was surprised that someone would behave like that. As I stopped the car I saw a familiar figure get out of the other car and come towards me. It was Mr. Ramiah Pillai, whom I knew as the personal secretary of Mr. G. D. Naidu. He coolly approached me and told me that Mr. Naidu was in the car and wanted to see me. As I got out of the car and started walking forward, I saw Mr. Naidu also coming towards me. He greeted me with these words, "It's a surprise that even after you became a Swami you didn't forget your driving!" My reply was, "We don't become Swamis to forget things, but to learn more and apply them well." As both of us were in a hurry to go different places, he invited me to the Mount Livonia Hotel, where he was staying.

'Later at the hotel he treated me with delicious bananas grown by him with specially developed methods. He asked me what I had learned and what I was experiencing after leaving the successful career and the good friendship I had had with him. I told him that even though I had enjoyed the career and the friendship, my joy had not been continuous. I had breaks or interruptions in maintaining that peace and joy, because I was doing something for myself too. Now, having dedicated myself, I enjoyed uninterrupted peace.

'Now let me ask you a question,' I said. 'You are a successful businessman, a genius, rich. You have everything. Do you enjoy uninterrupted peace?'

'He said, 'I do!'

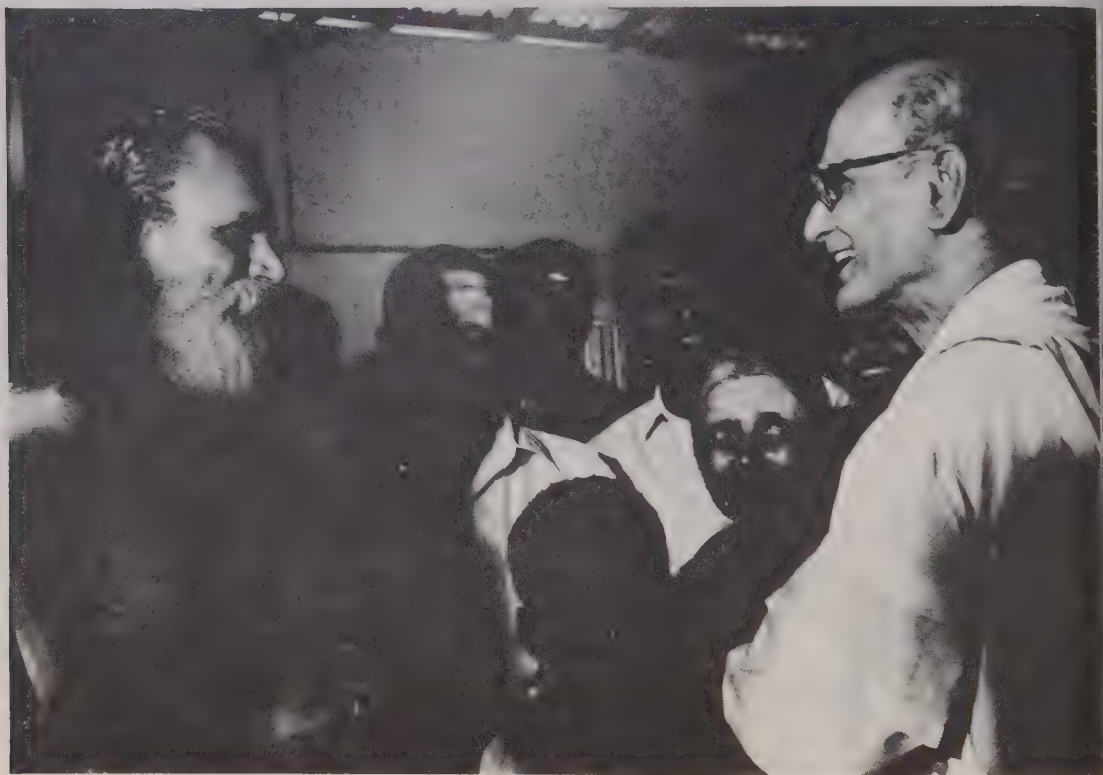
'Pointing to a pile of documents that were stacked in the adjoining room, I asked, 'Why are you here in Madras, in a hotel, leaving your palatial house, surrounded by so many documents?'

'Oh, don't you know, I'm fighting with the government. They wanted me to pay a lot of income tax. I refused and gave them an alternative. I said that I would pay only one half of the amount and that they should accept my proposal within a time stipulated by me. They refused. So I distributed that money freely to all the poor and needy, which was about 100,000 rupees, on the date I had given and I informed the government that I had paid my dues in a different form. Now we are fighting in the courts.'

'I asked, 'Are you really enjoying it, or are you at least a little restless?'

'He simply said with a laugh, 'No, it's just fun for me!'

During Swamiji's World Tour of 1970-71, those of us who were blessed to be with him in India had the double blessing of also meeting Mr. Naidu and visiting



Sri Swamiji with Mr. G. D. Naidu in Coimbatore, South India, at their last meeting in 1981.

his factories, his unique museum of technical equipment, and his peaceful and welcoming home. He came to Swamiji's talks and invited him to speak with a group of young people. We could easily understand, through their beautiful love for each other, a story concerning Swamiji's previous visit to India. It seems that Swamiji was kept very busy visiting one place after the next, and after one of his public talks, Mr. Naidu had his car ready in front of the door, offering to drive Swamiji quietly to the next program. Swamiji gratefully accepted and innocently got in, expecting to meet another group of people shortly. Instead, Mr. Naidu literally kidnapped him, driving him all around, just to have a little time to spend together.

Swamiji's heartfelt love and admiration for Mr. Naidu is best expressed in his own words to Mr. Naidu's son recently:

Beloved Self,

The news of your bereavement and irreparable loss that you have sustained by the death of your beloved father, Sri G. D. Naidu, reached me just now. It is not only the loss of you and your family. Mother India herself has lost a great genius and philanthropic son, respected and admired by the many many peoples of the country. G. D. Naidu is one who always stood by his convictions and had placed the service of the humanity above everything else. His memory and example will be an inspiration to the many.

My personal relationship with him is something unique. While I have great admiration towards him for his many-sided talents and life, he too of late expressed his admiration and concern towards me and my spiritual work, particularly in the United States of America. Every time I visited Coimbatore with my American devotees

ees, he met with me, took part in my programs, and invited me to his residence with a kind of friendly demand and affection. Personally I feel that I have lost a very good friend and admirer.

As a loving and responsible husband and as a beloved father, the irretrievable loss that your family has suffered is beyond expression. I pray though that the Almighty will grant you the much needed spiritual strength and solace to withstand the separation, and bless you all with health, peace and prosperity.

May the departed Noble Soul of Sri Naidu attain Eternal Peace.

Ever Yours in the Lord,

Swami Satchidananda

May we all join Sri Swamiji in his prayer.

OM Thryambakam Yajaamahe
Sugandhim Pushti-Vardhanam
Urvaarukamiva Bandhanaan
Mrithyor Muksheeya Maamruthath

OM Shanthi Shanthi Shanthi

Shanthi Zupan



olive hands
that fold the universe onto your lap

glimmering eyes
that reflect the galaxies' stars

you hold the world's heart like little
flakes of snow that melt onto your face

you sit
and your stillness is the silence

you sigh
and your breath is the angel of wind

you love
and God's children cry out for
joy & thanksgiving

yours is the kingdom of glory
forever & ever

— Devaki

CHILDREN'S CORNER

Prabha & Atman

Prabha sat in a field of flowers and watched the bees collect their food. She sang tunes to the flowers, so they would want to be picked for Mother. Each time a breeze came by, she took the ones that bent toward her. Prabha found long blades of grass to bind them together and said a prayer, thanking the flowers. Then, in the fading light, she hurried home.



Near the stone house, where Prabha lived, she heard Mother sing. She knew Mother would be sweeping out the kitchen. Each day at dusk she always let Prabha feed the birds in their house and light one candle. And sometimes Mother told a story watching the water from the kettle kiss into the fire. Mother would hold the girl close to her, brush the hair from her round face and get very still until a story would come in its own gentle way.

This late afternoon, Prabha saw Mother at the doorway with the broom. She heard her call out, "Hurry, and we will feed the birds before it's dark." Prabha ran to Mother, gave her a hug and the present she had gathered from the field. Mother said, "These are the most beautiful flowers on all the earth. We will put them in a special pot and place them on the altar."

After the candle was lit, Prabha climbed up into Mother's lap. She felt a soothing breeze come in through the open door. Barely dark yet, Prabha found the first star in the still sky. She pointed to it and asked, "Mother, why are there shooting stars? Aren't they happy in their little homes?" Then, she looked into Mother's eyes, where the star was shining very brightly. She knew Mother would give her a perfect answer.

Mother said, "Close your eyes and imagine that the star is in your heart. Feel how warm it is, the way it makes you pure light inside. I will tell you about the very first star that God ever made.

"Once upon a time, there was a great star named Atman. He was so beautiful and bright he took up the whole sky. Atman loved God very much. He would do anything to please Him. He would shine as bright as he could hoping this would make the Lord smile.

"Now Atman knew that God also loved the children of the earth. So he gave them plenty of light and watched over them when they were sleeping. Everyone thought he was a wonderful friend. All the crops grew straight and tall under Atman's care.

"One day, God wanted to test Atman. So, He called out, "Atman, why don't you love the Lord?" Atman was very hurt and confused. Great tears of fire rolled down his cheeks.

"God said, 'If you truly loved me Atman, you would offer everything to me.'

"Atman continued to cry. He couldn't understand what he had not given to the Lord. He had given his bright light to the children of the earth, and watched over them day and night. He even hid himself behind the clouds, if they needed rain. What more could there be?

"The Lord said, 'Atman, look at a flower. Doesn't a flower give his whole life just that a man may enjoy his beauty and fragrance? Then, doesn't the flower die?'

"Atman said, 'Yes Lord.'

"God said, 'Atman, look at a candle. Doesn't a candle give his life just that a man may enjoy his light, and then burn away?'

"Atman said, 'Yes Lord.'

"God said, 'Then you too may show me what a great servant you are. On this earth is a small girl. It would make her very happy to see a shooting star. Would you fall from the sky and burn out, just to please me through this child?'

"Atman said, 'Yes Lord.' He gathered up all his strength and took a leap into the sky, blazing a beautiful trail behind him. But before he could burn out completely, God caught him and held him in his hands saying, 'Atman, you are the greatest star of all. You are the Son of God.' With that, He placed Atman just above the earth and called him the Sun, that he might always serve the children of the earth. Then, He gathered the light that had trailed in the sky and placed a little in the heart of each child.

"The Lord said, 'The child that shall offer all his life to the Lord, shall forever be the Son of God.' "



Mother was silent. The wind had calmed and even Mother's breath could barely be felt. When Prabha opened her eyes, she watched the sky darken. Then suddenly, a shooting star trailed in the sky. It was the star she had been watching. Prabha knew that the star had given its life for her heart. And she would give her heart forever to the Lord.

disciple's view

"Egotism is true modesty; in the end, each can speak only for himself."

— Cardinal Newman

It's hard for me to imagine what the role of a Guru must be. And probably I will never know, as I have no desire to become that. I cannot even say what it is like to be a disciple. Is that what I am? My only hope is to speak for myself.

It has been four years now since I met Swamiji. And during the past year, as most of you know, many of Swamiji's students have come forward to take the pre-Sannyas initiation. They have declared their intention to lead a life of renunciation, to become Sannyasis. As a sign of this choice, they wear an orange scarf; and if they continue on this path, probably one day they will wear an orange robe.

These brothers and sisters constitute a group discipleship. They have chosen to serve through this particular form. They will form the core of people who will carry on one aspect, a major aspect, of Swamiji's work. Much will depend on them. At the same time, other students have decided to go in another direction. They have gotten married or are clear at least that this is what they want.

But there is a third, and undefined, group: those of us who have neither taken initiation nor gotten married. We just keep rolling along, doing what we can. Myself, I have considered getting married; I have considered taking pre-Sannyas. I have no objection to either. In fact, I admire both. But without really knowing why, I am not tempted to get married (as one of the sisters in *Women In Love* says, I'm only tempted not to); and as for wearing the orange robe, my feeling is much the same.

Of course, it may be that at some time in the future I might become a monk; I might accept that form. Or I might get married and raise a family. I would have no regrets. But I'm not about to agonize the matter, or force myself to make a mental decision. Mental choices are poor guides in matters that are fundamental.

It's something like, when I first became deeply involved in Yoga, I thought maybe I should move into the IYI: wasn't that where the real Yogis were? But I just didn't want to. I liked to go to classes; I liked to hang out for Karma Yoga. But sooner or later something in me said, I want to go home. So rather than force myself, I waited. After a year, my misgivings had faded away; I felt at home at the IYI. So I moved in to stay. (I say, to stay, as I've seen people move in prematurely, only to move out.)

This does not mean, however, that ultimately I will choose between Sannyas and marriage. Many times I've heard people say, concerning Sannyas, 'Oh, I'm not ready for that yet.' The implication is that sooner or later you have to come to that. Maybe you have to live out a lot of things, get married, but sooner or later, waiting for you (like the troll under the bridge) is the orange robe. But this is just a spiritual fairy tale. It is a form of imagination. And real life is not a matter of imagination.

It's a matter of becoming the person you are. It's a matter of accepting what you are called upon to be, called upon by your own nature, your own soul. Then the right form will come, the individual form. (Because, contrary to the common view, renunciation and universality do not obliterate individuality; on the contrary, they provide its true basis.) This individual form may appear the same as another (or it may not); for example, it could be the form of the orange robe. But it would have been arrived at inwardly. Individuality is not eccentricity any more than it is uniformity.

Such acceptance of one's self is not an easy thing. It seems in fact a more difficult enterprise than the adoption of a form and a label, out of anxiety or ambition. To live without any label, inwardly, requires continual vigilance. It is nothing less than renunciation itself.



So by its very nature, there can be no necessary form for renunciation. It is this renunciation which is necessary. It is this that everyone must come to. Then there is no nonsense about one form being better, more spiritual, than another. All the debates (internal as well as external) as to whether the life of a householder is more natural, or the life of a Sannyasi more spiritual, are seen as jokes or evasions. Then you appreciate that any form (householder, artist, businessman, scientist, Sannyasi) can be grounded in the universal. You no longer feel subtly defensive, subtly competitive, with others. You no longer feel you're more of a Yogi if you live at the IYI, if you live at the Ashram. You appreciate something Swamiji once said.

speaking at the Universalist Church, where devotees used to crowd close to him down in front: Some of my best disciples don't even know me.

I cannot say I'm established in this truth. Certainly I'm not. Yet I'm comfortable enough, living without a label, without a visible declaration of intent, among my brothers and sisters; I don't feel the need for such a label to justify my presence. It seems to me that such a need comes simply from not knowing what you are doing or why you are doing it. And I am clear in my mind that the reason for accepting the orange scarf is in wanting or in being called upon to serve in a particular way; that it does not signify a monopoly on renunciation or a privileged spirituality.

Where does this leave me? Just trying to accept myself as I am. Not trying to be something I'm not. Not being in a hurry ('God is not in a hurry; only we are.') Not even taking it slow. It's not a matter of time.

It's not a matter of time, but it is a matter of growth. Swamiji often talks about how spiritual growth is a natural process, not to be forced. To force yourself even to let go is something like trying to rape yourself. Instead, renunciation is something that comes to you; it is something you accept (perhaps with difficulty), rather than assert. Or you have lived something enough, so it drops away and you go beyond. Or one day you discover you have fallen in love.

More and more I appreciate Swamiji in this (as in other) ways. In his refusal to force. In his universality. He never says, this is the only way. Sometimes he will press a student hard, but only so the student will know what he or she really wants. When they know, Swamiji accepts them completely. Almost four years ago, I heard him speak at a celebration of the birthday of his Master, Swami Sivananda. He said of Sivananda: His secret was, he accepted everything. Why not we?

I have no idea what the future holds. I try not to worry about it. I am blessed to be where I am now. Whatever happens, I only hope I will be able to look back as I can look back now, and say what I can say now. I met Swamiji four years ago. I have been with him since. I have never had a single moment of regret.

Anagan Stearns





GURU & DISCIPLE

The teen-age guru, Maharaj-ji, says that he is the Avatar for this Aquarian Age. Do you believe he is the sole Avatar? And is the knowledge he says he gives the same as Integral Yoga?

I believe that we are all avatars. We are all the incarnations of God. God made man in His own image. If you do not want to accept this, then you accept at least somebody as the avatar. Then you have a hope. But ultimately that avatar will tell you that you are also an avatar. That is enlightenment. Hm? You see yourself as an avatar in that mirror. So, whoever you treat as an avatar, he is an avatar to you, because he is in reality an avatar.

Some say, "I am the avatar," after realizing; some do not. But even if they say that, if you don't see them as an avatar, they are of no use to you. So that is why some people do not say it. If they are an avatar, if they are realized, they don't even need to say that, because others will recognize it. Should the candle say, "I am lit"? Hm? People will know if it is lit because it gives light. No avatar will ever say, "I am the sole avatar." An avatar will see everybody as an avatar, because he has that beautiful eye. A God-man will see everybody as God. He will never say, "You are sinners." No. He will treat everybody as equal. He will see the same avatar, that Self, in you. He will love you as he loves his own Self. "Love thy neighbor as thine own Self." And if you have forgotten that, he will help you to know that avatar in you.

That is what is meant by avatar. That's why, normally, whoever helps you in realizing this truth, is treated as an enlightened person. And that enlightened person is recognized as an avatar because he represents God. You see God in him. But in others we still don't see that, because it is still a little covered. So, normally, it is up to you. If you have that faith, if you see that, you will be benefited. If not, even if God Himself comes and stands in front of you, you will say, "Ah, that's fine, who made this make-up for you, huh?" You see? So he is no use to you. Who knows to see will see. You see?

Please explain why some Christians say that Christ is the only way. They say that only through Christ will you see the Father.

I also say that: only through Christ can you see the Father. But who is that Christ? A man? The body that got crucified? Christ can never be crucified. When you say, Christ was crucified, you are talking only about the body of Christ. Christ is not the body, not even His intelligence. Christ is the spirit. That is the same spirit you see everywhere, in every saint. In one part of the world, that spirit was called

Christ; in another part, that same spirit was called Buddha; in a third part, in a different age, the same spirit was addressed as Mohammed. They are all different names of the same spirit. Even recently, when people went to see Ramana Maharshi, they would go there, sit and pray, and then say, "I had Ramana Maharshi's darshan." "Oh, what did you experience? What did you see?" "So nice, just with a loin cloth, he was sitting with half-closed eyes." They are talking about the body! The body had a loin cloth; the real Ramana didn't use any cloth. What is called Christhood, Buddhahood, is an attainment. It is not different than any other attainment. There is only one spiritual attainment named in different ways.

Truth is one. People that experienced it, expressed it in different ways. So it does not matter what name you give to the nameless spirit. The only way is to experience that spirit. Because the Christians called the spirit as Christ, they say Christ is the only way. Because Buddhists called that spirit Buddha, they say the only way is through Buddha. But there is no difference between Buddha and Christ. That is why I say Christ is the only way. If you know the true Christ. So the only way to eternal peace and joy is to realize that Christhood or Buddhahood or Krishnahood. But when we miss that point, we are – in a way – under a hood. Our ego tricks us.

So it is in that sense that the Scriptures say, "I am the only Way." Krishna said that, Christ said that, Allah said that. Everybody said that. They all mean that One. So it is a misunderstanding. When you do not understand what Christ is, then you say, "Oh, Buddha is not the way, Mohammed is not the way, Christ is the only way." A real Christian who has realized the Christhood will never argue this way. If ever you hear a Christian saying, "Christ is the only way, all other ways are demon," know for certain he has not realized Christhood, he is just talking about something which he calls Christ. I feel sorry for such a Christian. They call themselves Christians. They are not really Christians. Probably they are just Churchians.

Q Are the Yogic systems the only way to reach the God within us? And if not, what determines what system should be used?

A We have said enough about the "only way." The only way is to get out of this ego. And that is what is taught by every method – every religion. So Yoga is not something different from other ways. If you think Yoga is different from a particular religion or a particular method, then you lose the meaning of Yoga. What is Yoga, after all? Yoga is union. Yoga is oneness. So to come together is the only way. Not to divide and dissect. How can we come together? Only when we set aside our egoistic "I," "me," "you," and just say "we." And that is what is meant by Yoga.

So it's not a different way than any religion. Every religion tells about Yoga. Yoga is universal. Is there anything beyond universal? No. So the foundation stone of any religion is Yoga. If you dig a little deep into your own religion or whatever faith you follow, you will see the same stone as the foundation. You may have a different name for it, that is all. So in a way we can say – coming together is the only way. And that's Yoga.

OM COOKING

One of the problems people often feel when they turn to a vegetarian diet is how to prepare a complete meal. At first, a vegetarian cook book can read like a list of side dishes. And another problem that often occurs at the same time is, how to offer a meal that is appealing to friends and relatives who are non-vegetarian. The best answer to both questions is usually something simple. And to help in this, we hope to offer periodically in Om Cooking suggestions for a complete, balanced, and attractive meal.

The following recipes and hints have been offered by Sister Ramaa. They are the recipes for the final Sunday meal which we enjoyed on the last ten-day retreat held in Newport, R.I.

MENU:

Sunday Lunch:
Parsley Rice
Sauteed Vegetables
Yogurt
Cashew Halvah

RECIPES:

Parsley rice (for 4 servings)

2 cups brown rice
4 cups water
1/4 lb. butter
Parsley, diced, to garnish
Soy sauce and salt to taste

Sauteed vegetables

1 lb. carrots diced
1 head broccoli
3 small onions
1/4 lb. butter
1/4 cup sesame oil
1/4 cup cumin seeds
Salt to taste



On high flame, bring rice and water to boil; then lower to simmer for approximately 40 minutes. Add the rest of the ingredients and lovingly stir.

Cut vegetables into bite-size pieces. Melt oil in a pot big enough to hold all the vegetables. Saute the onions and cumin first for 10 minutes, then add the other ingredients, stirring often until cooked. Hint: Vegetables shouldn't be overcooked. They're done when they still have a bright color.

Variation: Place in baking dish. Cover with grated Munster cheese. Bake for a few minutes until the cheese is melted.

Yogurt

1 quart milk
1 tbsp. yogurt culture



Heat milk to a very hot temperature and turn off just before it boils. Let it cool to luke warm. Add culture, mixing well. Cover and set in a warm place for 6-7 hours. Then cool your home-made yogurt in refrigerator and serve.

Hint: To thicken yogurt, use a blender to add 2 tablespoons of powdered skim milk to the milk before heating.

Serving suggestions: Mix with honey or some grated cucumber and small pieces of tomato.

Note: Yogurt is high in protein and has medicinal properties which aid digestion. Very good for you!



Cashew halvah

1 cup cream of wheat
1/2 cup cashews
2 cups milk
1 cup honey (or sugar)
1 tbsp. ground cardamom
1/2 cup ghee (clarified butter)

Heat milk and slowly add cream of wheat, stirring constantly to avoid lumps. Add the rest of the ingredients. Stir for 10-15 minutes until very thick. Spread on a pan and when cool slice into small squares or diamonds.

Further hints: Om Cooking is a special process where the creative cook puts several secret ingredients into the meal. They can be a combination of the following: love, understanding, health and peace.

Also, the Om Cook is an embodiment of Karma Yoga and always strives to serve others by observing one or all of the following:

- 1) Preparing everything in a very clean place;
- 2) Singing or thinking songs or chants of universal love while preparing the food;
- 3) Thanking the Mother Nature for providing all.

Om Shanthi Om Peace

Coming & Going

Everything changes. Last winter our beloved Gurudev traveled almost continuously, visiting the Far East, Spain, and then New Zealand — the Land of the Long White Clouds as it is called by the native Maoris. But in the spring, just before Easter, he returned to Sat-chidananda Ashram — Yogaville — here in Connecticut, and for the next four months we were blessed with his almost continual presence and Satsang. We were blessed too with visits from many other spiritual teachers, devotees and friends. Now that Swamiji was not traveling himself, others traveled to him. And many of these came

from those lands where Swamiji had visited in the winter.

The first of our guests was Mr. C.V. Narasimhan, an old friend of Swamiji's who is Undersecretary General of the United Nations. Arriving on the third Friday of April, he spoke to us that evening, and then stayed overnight. The following day, he dined with the family, entertaining all of us with informal conversation and many amusing anecdotes and stories.

Just a couple of days after our visit with Mr. Narasimhan, we were blessed by the presence of Sant Keshavadas.

Swamiji and Sant Keshavadas





Mr. C.V. Narasimhan

Santji is an old friend of ours, having been a guest at the Monticello Retreat in June of 1973, and having visited many of the IYIs on his tours throughout the country that year and this. When he came to the Ashram this past April, he inspired us as he always does with his beautiful kirtan, his soul-elevating songs.

Also visiting the Ashram this past spring was Swami Kriyananda, founder and head of the well-known spiritual community, Ananda Ashram, in California. He arrived on the 7th of May and gave Satsang that evening, talking about how he had come to be a disciple of Paramahansa Yogananda and sharing memories of his Master. There was a wonderful rapport between him and Swamiji, and Swamiji said that to him Swami Kriyananda was the chief representative of Yogananda, in carrying out Yogananda's lifelong dream of founding a spiritual community. Swamiji told him that he should regard Satchidananda



Swamiji and Swami Kriyananda

Ashram as another Ananda Ashram, that he would be welcome to come whenever he wished, just as Kriyanandaji had said that Swamiji should regard Ananda as his own.

During the spring, Swamiji also gave a number of talks on the East Coast. He spoke at the University of Connecticut on April 26, and then four days later was interviewed in Hartford on Station WHCN. Between these two talks there was an evening of relaxation, when Swamiji went to see the Royal Canadian Ballet with Rudolf Nureyev perform in Hartford. He was accompanied by some of the Ashram family and two long-time devotees, Laura Nyro and Felix (Palitha) Cavaliere.

On May 3, Swamiji spoke at the Old West Church in Boston, and a week later at the Rogers Park Junior High School in Danbury, Conn. The following week he was in New York, speaking at the Cathedral of St. John the Divine. But

during most of this time, he remained at the Ashram, guiding its many activities, including the construction of his new home in a secluded area of the Ashram grounds.

As summer approached, we had the pleasure of meeting some friends who had become devotees of Swamiji's in the previous months, during his trips overseas. First, we had the pleasure of meeting Mario and Elena Berembau, who had been Swamiji's hosts during his visit to Spain last January. They had Satsang with us one evening and stayed overnight. And then, not long afterward, we were fortunate to receive three more guests, and this time not just for a short visit but for a six-week stay. Merial Harvey, Pat Coombes, and Anke Otto (now named Satya, Padma, and Hamsa by Swamiji) had met Swamiji during his visit to New Zealand, where

they have a Yoga center in the town of Tauranga. Together, they came halfway around the world to stay with us. Their sincerity and enthusiasm immediately made them a part of the family, and they took part in all aspects of Ashram life with whole-heartedness. They said that they had come to learn, but it was we who learned from them, for they were models of dedication and perfection in action. We were really sorry to see them leave, and had a wonderful farewell Satsang with them.

In early June, Swamiji was scheduled to travel again (but this time just for a short, though busy, trip to the IYIs in Denver, Dallas, and Detroit). The day before his departure, however, we were honored by another guest, Swami Venkatesananda, a brother monk of Swamiji's to whom he is especially close.

Swamiji and his brother monk, Swami Venkatesanandaji

Our three friends and sisters in Yoga from New Zealand: Padma, Satya, and Hamsa





Venkatesanandaji gave Satsang that evening, talking about his (and Swamiji's) master, Sri Swami Sivananda. And the following morning (Sunday, June 2), he joined our weekly Gita study class, making it a very intense and stimulating Satsang, a living experience of Jnana Yoga. Later that day, both Swamis drove to the Providence airport to see our Swamiji off to Denver. On the way, with both Swamis in the front seat, they pulled up behind a station wagon full of children who held up their fingers in the peace sign. And immediately — as children themselves — both Swamis smilingly returned the peace sign.

After a brief stopover in New York, where he was greeted by his New York family, Swamiji flew to Colorado, to speak at the World Invocation Day Festival. From Denver, Swamiji flew to Dallas, where he was greeted by our beautiful brothers and sisters in Texas. The following morning, Wednesday, June 6, he gave a talk at the Ft. Worth Correctional Institution, one of the most progressive prisons (it is a co-educational prison) in the country. (Both of these visits — to Denver and to Dallas — have been described for us in the *What We're Doing* section of this issue, by our two heads of those centers, Sister Daya and Sister Shan-kari.)

Bright and early Thursday, Swamiji was off again — this time to Detroit. Stopping off in Kansas City, he was met by over 25 devotees from Missouri, who brought a vegetarian lunch for him to have on the plane. In Detroit, he went on a grand tour of the world headquarters of the Ford Motor Plant in Dearborn, before giving a lecture that evening at the Masonic Auditorium. After the talk, he had dinner with an old friend, Prof. Venkateswaran, who is always so kind as to host Swamiji whenever he comes to Detroit. And the following morning, just before leaving to come back to the Ashram, Swamiji

gave a very inspiring Satsang at the Detroit IYI, to which more than 100 people came.

Back at the Ashram, Swamiji continued to overview the activities here, as he had done before. Chief among these activities was completing the construction of his new home. Much Karma Yoga energy was expended during these weeks to make the home ready by Guru Poornima Day. During these Karma Yoga sessions, Swamiji himself would sometimes lead the way in tasks such as clearing the grounds around the house. One evening, in pouring rain, Swamiji leveled the grounds on a bulldozer for nearly an hour. With everybody pitching in, little by little we neared completion.

Before completion, however, came the next major activity, both for Swamiji and the Ashram: the 10-day Yoga Retreat at Salve Regina College in Newport, Rhode Island. Swamiji was at the retreat for the full ten days, giving Satsang every evening — except one night when he gave mantra initiation to more than 100 retreatants! The Satsangs were unique: from evening to evening, Swamiji would go through the chapters of the Bhagavad Gita, selecting the most important verses to comment upon. The result was a wonderful series of talks on the Gita, which were transcribed, printed and collated as the retreat was going on, and then offered at less than cost on the last day. Most of the copies were sold that last day, the few remaining ones being distributed to IYIs around the country. They were truly a valuable record of a memorable time, and we hope to be able to reprint them some time in the future, to make them generally available.

Not long after the retreat, which ended on June 23, came Guru Poornima Day, the day of the year when devotees

take the opportunity to pay homage to their Guru. This auspicious day always falls on the first full-moon day of July, and this year that meant the Fourth of July. As the fourth was a Thursday, the festivities extended over the 4-day weekend, and it was a very high, very intense experience. It was the 25th anniversary of Swamiji's life as a renunciate, as he had been initiated into the Order of Sannyas by Swami Sivananda on Guru Poornima Day in 1949. For this occasion, the Ashram Press printed the first booklet of a series entitled *In His Light*, a series that will present the teachings of our beloved Gurudev. This inaugural booklet was a transcription of a Satsang Swamiji had given here at the Ashram on the Beatitudes, and it was offered to him on Guru Poornima Day for his blessing, before being offered publicly.

Students, disciples, devotees and

friends from around the country came for Guru Poornima; Swamiji's friend, Rabbi Gelberman, with whom Swamiji would conduct their annual 'The Swami and the Rabbi' program in New York on the 18th of July, visited us on Thursday. And the weekend was filled with get-togethers of old friends and with discussions and meetings to coordinate the activities of the IYIs around the country.

By now Swamiji's home was completed, and Swamiji living there. On July 14, after the intensity of Guru Poornima weekend had subsided a little, the family had an evening Satsang-picnic with Swamiji in a clearing in the woods below his house, an occasion of sweet relaxation and wonderful family feeling.

During the summer we continued to be honored by visits from friends,



guests, and spiritual teachers. Seung Sahn, a Zen Master from Providence, came and gave an evening Satsang that was distinctly Zen in its approach. He would answer our questions in ways which would alternately (and sometimes simultaneously) confound, amuse and (occasionally) enlighten us. His genuine openness and sense of humor captured both our respect and affection. The next morning, at Swamiji's invitation, he — along with his disciples — led us in a Zazen meditation. The meditation began with 108 deep bows (beginning from a standing position, we would kneel down, bend forward, and then rise to a standing position again, all the while without support of the hands). Needless to say, it was a rigorous practice, and some of us were sore for days. But we would not have missed it.

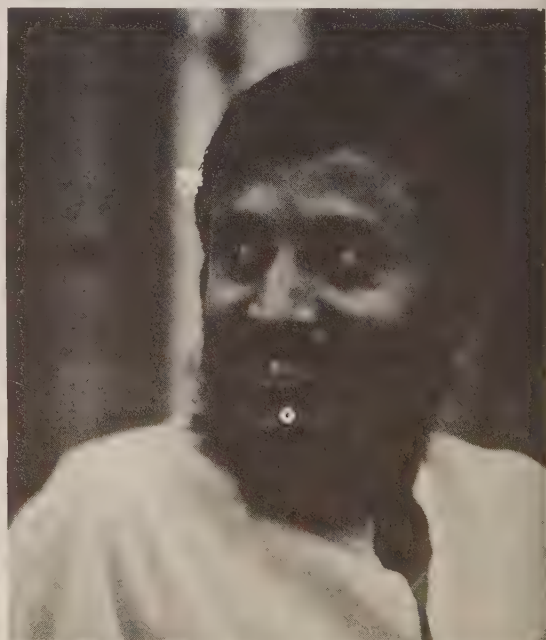
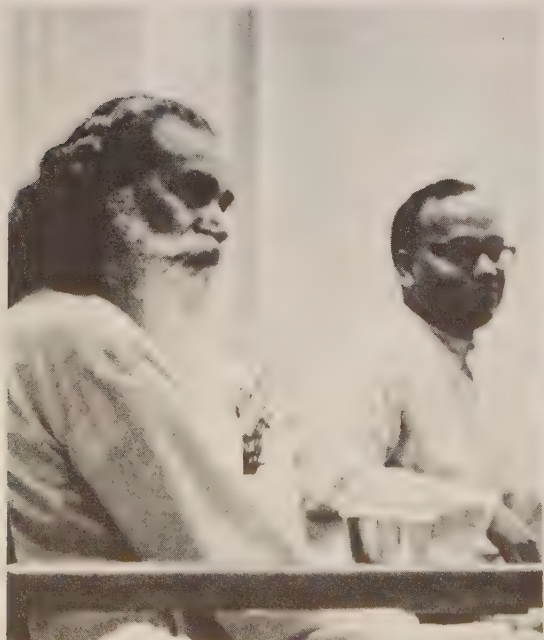
Also visiting us this summer were Swami Sahajananda from Toronto, who gave us a delightful, laughter-filled Satsang one evening; and Swami Atmananda, who teaches Sanskrit at the University of Colorado. He had been

Swamiji and Swami Sahajananda

Swamiji's host for dinner one evening during Swamiji's trip to Colorado in early June. He was able to stay with us for several days, and we all had the very enjoyable experience of having him with us on an informal basis, sharing his meals with us and joining us for our regular evening programs.

Another special guest who was with us this summer was Maya Harilela, the daughter of Mr. Hari Harilela, one of the six Harilela brothers in Hong Kong with whom Swamiji enjoys an especially close relationship (he was their guest last December during the time of his own birthday, for the occasion of the marriage of Majnu Harilela, a cousin of Maya's). Like our three friends from New Zealand, Maya came not just to visit but to live here at the Ashram. So we had the opportunity of coming to know each other well, and having a genuine mutual regard. Our affection was well expressed on the occasion of Maya's birthday, when we had a special Satsang just for the occasion. Swamiji had been away from the Ashram for a few days, speaking at the

Swami Atmananda





Maya Harilela and Swamiji on the occasion of Maya's birthday.

Cathedral of St. John the Divine in New York on the 19th of July, visiting the Morris County Jail in New Jersey the following day, and then the Montreal IYI for the following two days. But on the night of the 21st, he hurried back from Montreal to be present for Maya's birthday. Many members of the family gave gifts and offerings of songs, and all of us, along with Swamiji, expressed our love and appreciation to Maya.

All things seem to go in cycles. Last winter Swamiji was traveling almost all the time; then this spring and early summer he was with us so much, giving Satsang and guiding our lives. Now, at the middle of the summer, the first cycle seemed to be returning. On

July 31, Swamiji departed for a two-week trip to the West Coast, to visit devotees in Medford, Oregon and in Seattle, and to speak at Oregon State College and at the Health and Care Symposium in Spokane. Then, after visiting Los Angeles, he will return to the Ashram, but only to leave again in the latter part of August – this time a really major trip, a 2–3 month visit to India. So he will be away from the Ashram until sometime in November. But we know that no matter where he is, he is with our brothers and sisters. And we try to remember that even in his physical absence he is not away from us. We strive always to maintain our awareness of his constant presence, to carry out his work, and to live in his light.

WHAT WE'RE DOING

DALLAS

Hari Om.

The retreat at Camp Rio Vista this past spring was small in number but very big in spirit. Gurudev was there for two Satsangs, a great blessing for us all. Another wonderful part of the retreat was that 5 inmates from the Fort Worth Federal Correctional Institute, where we teach classes, were allowed to attend. This was really a first for the prison. It was mainly due to the Chaplain's faith in Swamiji and Yoga, and the Warden's incredible open mindedness. It was a beautiful experience for all. One man had been locked up for 9 years – this was his first time out in all that time. Can you imagine? Well, at first he had a sort of tendency to freak out with the feeling of freedom – but through the retreat he came to see so clearly that the prison wasn't the walls or the place at all, but his very own mind.

Their return to the FCI really impressed many staff and inmates. The praise of Yoga has not stopped. Everyone has told me that they returned "radiating," that "they have not put out any bad vibes" since the retreat. More and more people are coming to the Yoga classes there – in fact I am being hired on the staff so that we may have more classes.

This was followed in June when Swamiji came to speak at the prison. It was a tremendous event, and since then Swamiji's presence has really been felt. We have had requests for videotapes of Swamiji, to be shown at the prison, and the Chaplain hopes we can give a retreat at the prison

itself this summer. What a joy to serve there.

And now about the Dallas IYI. We have moved (again). We have a wonderful new home right next door to the Unitarian Church. The Church has really been wonderful to us, giving us rooms for teaching classes, giving old office equipment, etc.

The Grand Opening Day was met with an incredible downpour of rain, but still about 25 people came to shower their blessings and share in the feast.

When Swamiji was here for the retreat, he told us to begin looking for land for an ashram in Texas. The owners of the retreat site have promised to help us. We really have a lot of work to do if that is going to happen. But for sure it is already in His Plan – so what can we do but follow along.

In His Love,
Sister Shankari

DANBURY

With the season of spring blossoming into summer, we too are experiencing a season of growth, spiritually and physically.

The highlight of recent months was Swamiji's visit with us on May 10. After visiting friends and meeting with the group, Swamiji gave a beautiful Satsang at Rogers Park Junior High School, despite competition from a rock and roll band. The school dance featuring "Survival" was no obstacle for our "Revival."

As we continue to grow in size, the Danbury community has been calling on us for service. A women's club,

schools, and Fairfield Hills Hospital have all asked us to speak about Yoga. We have also assumed a Hatha Yoga class at the YMCA, in addition to the regular schedule of classes which we hold at Swamiji's house and the program we have at Danbury Prison. All these are going well, and we were honored when the Inmate Representative Council at the Federal Correctional Institute (Danbury Prison) presented Krishna with its Humanitarian Award for his devotion and service to the Yoga program there.

Ever inspired by Swamiji and the beautiful people around us, we continue to bloom.



Krishna Giaquinto, Danbury IYG

DENVER, COLO.

Summer had begun: hot days; warm, soft nights. But a special new breath of life and joy flowed through the changeless Rocky Mountains. On Sunday evening, June 2nd, Swamiji arrived at the

Denver airport, greeted by many new faces who had become familiar with his picture resting over the Institute's mantle the past few months of classes.

After greeting his new students, Swamiji went directly to Boulder to take part in the last 2 days of a 4-day "World Invocation" celebration. This was sponsored by the World Family, a group living in Boulder. Swamiji met with Steve Shafer, one of the Family members, and took part in a discussion, which also included Dr. V. Madhusudan Reddy of India; Abdulrahim Farah, Undersecretary General at the U.N.; Yogi Bhajan; Christopher Hills, founder of the World Yoga Society; Ben Weaver, director of Esalen Institute, and representatives of various cultural groups.

At first the discussion seemed to manifest more diversity than the goal of promoting unity. The various cultural speakers pointed out all the problems that were happening politically and socially. The result was a kind of heated tug-of-war. Swamiji simply sat and listened. Eventually, when asked his opinion, Swamiji responded by saying that politically we can never come to completely peaceful terms, that there will always be someone with a better idea, a better way; that peace can only be found by first experiencing it within yourself, only then can you feel truly that those around you are your brothers and sisters. When you feel that peace and love individually, only then can you bring peace and joy to the world. The entire room quieted, with glints of respect and agreement in everyone's eyes.

Later that day, Swamiji arrived at Chataqua Park, located on a mountain overlooking Boulder. There he gave a beautiful talk which encouraged us to come together in more such "Little Woodstock" gatherings. The following morning people sat together at Chataqua to watch the sunrise. Just as it rose above the mountains, Swamiji came

and sat with everyone, meditating as the sun rose further in the sky. This was the end of the festivities. It was World Invocation Day itself. Swamiji led some chants as we walked back down the mountain; peace had been invoked, and we were bringing it back down to the world.

After the World Invocation celebration, we were off to the Boulder airport where Vim Tootenhaus, a professional glider pilot, co-piloted Swamiji on his second glider flight over the Great Divide.

Back in Denver, Swamiji came directly to the Institute, but in a few minutes was off again, for an interview on a local TV program called 'Area 4.' Shortly after his return, Yogi Bhanjan came to visit, and soon the house was filled with 35-40 white-turbaned chanters performing some incredible Indian Bhajans, as the two Gurus sat below the humming air-conditioner that hot, full-moon afternoon. The house was filled with love and spiritual warmth that nothing could possibly cool down.

After Yogiji left, Swamiji went to the First Unitarian Church where he gave a dynamic 2½ hour talk. Though the Church was incredibly hot, close to 400 people listened intently. Afterward, a special Indian meal was prepared for Swamiji and for Swami Atmananda, who also was a student of Swami Sivananda in Rishikesh, and who now teaches at the University of Colorado.

The following morning, June 5, was another TV show: the "Denver Now" show, with a beautiful lady named Beverly Martinez. The interview was so lively and unique that Swamiji requested a copy of the tape be sent to the Ashram for others to enjoy. And later that morning Swamiji gave initiation to nine brothers and sisters, some of whom had come from as far as Mexico and Canada for the precious occasion.

Papa's stay was coming to a close.

But in a few busy days, he had knitted his Colorado family closer together, loop by loop, carefully and perfectly. We are knitted in his powerful love which helps us to get through the cold spells of life.

LOS ANGELES

Spring has brought a wonderful transformation of the Los Angeles Institute, and summer looks like it will be just as promising. At Sri Swamiji's suggestion, after the April retreat in Malibu, the California Institutes reintegrated to once again have men and women living in each home. The Los Angeles Institute now houses 5 women and 3 men, in what we feel is a more balanced and energetic community.

In addition, the greater Los Angeles family, which includes so many wonderful friends and devotees of Sri Swamiji, are coming forward more and more to enrich the services which are channeled through the Institute.

To facilitate this, we have brought back the Executive Committee for the purpose of making policy decisions. In this way, the varied talents of our members and friends can be better directed into concrete projects.

One project, in which the Los Angeles members have been actively engaged, along with Ishwara and Brahmi Cowan, is looking for land for the new Satchidananda Ashram—Yogaville West. We are hoping to locate the ashram in Southern California, preferably in the Santa Monica mountains which would be within commuting distance of Los Angeles.

For close to two months we were blessed with the presence of Swami Nadabrahmananda, music master from the Sivananda Ashram in Rishikesh, India. Swami Nadabrahmanandaji gave lessons once a week at the Institute.

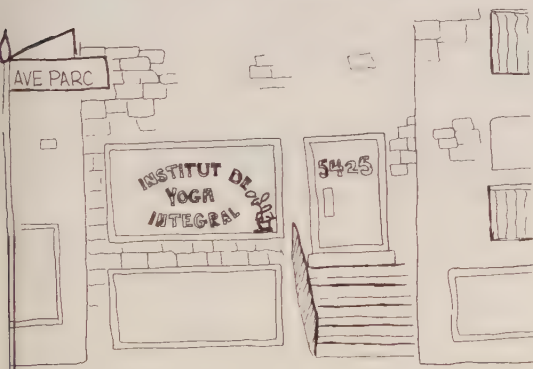
in harmonium, tabla, and bhajans to numerous students with tremendous success. In addition, he gave highly enjoyable and elevating Saturday evening programs. As a result of Nadabrahmanandaji's patient and dedicated instruction, our kirtans and satsangs have a new, special quality to them, and we are experiencing the joy of singing and playing the Lord's sweet music.

On June 15, members of the LA and San Diego Institutes joined together for a farewell party in honor of Vijay, Shree and Hari Om Hassin. The Hassins have been the "mother and father" of the California Institutes, having first established the San Francisco IYI in 1969, Yogaville West in 1972, and the San Diego center in 1974. The Hassins are moving to New York where Vijay will get his Masters degree in social work. All of our best wishes and prayers for health and happiness go with them.

And if any of you are traveling and happen to be passing through LA, feel free to stop by and see us. We're always happy to see you!

Peace be unto all.

MONTREAL



Our warmest greetings to all our brothers and sisters. We invite you to

visit us in our new ashram at 792 Cote Ste. Catherine, Montreal, Quebec. Our new home is surrounded by tall trees, flowers, and birds; and in our yard we have planted an organic vegetable garden. The inauguration was a family day open house; and the support and love received from the Montreal community was truly inspiring.

We have separated the living quarters and the Institute. As of July 1, we will be renting a large storefront in the business district, and we are happy to announce the new IYI address as 5425 Park Ave., Montreal. We are now planning a large publicity campaign to encourage more classes for both the French and English speaking communities. Also, many of Swamiji's writings are being translated into French by Montreal Karma Yogis. This is an important step to aid us in reaching the Quebecois (French community).

Also beginning is a new stage in drug rehabilitation. We will supplement class programs conducted at Portage and Alternative facilities with special course classes given at the Ashram and Institute. This phase will serve to broaden the recipient's understanding of the Yogic way of life.

Every day we are learning the joy of serving through Gurudev's light and teachings.

All our love to you.

The Montreal Family

NEW BRITAIN

"The only unchanging factor in this universe is constant change."

For about half a year there were only two members living in the New Britain IYI. Due to the shortage of manpower, we were concerned mostly with covering our already existing activities, rather than seeking to spread Yoga into new

areas. Various approaches were employed to encourage serious students to move into the family — signs at the IYI, the newsletter, and inviting the ashramites from Yogaville, which is about filled up — but all to no avail. We felt we had done all that we could, and that our situation should be accepted as the Divine Will.

At the end of April, a woman from New York City who had spent two inspiring weeks at Yogaville broke the ice and moved into our family. Swamiji has since given her the name Kalyani, meaning auspiciousness. Almost immediately following this, a sincere seeker named Steven moved in. In a few days we received a call from Brother Gandhi, the Branch Coordinator, that two full-time members from the Detroit IYI, Pat and Brother Bhisman, would be coming to live at the New Britain center. Also, he said that Narani, from the Montreal IYI, would be spending several months with us, until her immigration papers were cleared for her to live in Canada. Then, following this, Devendra, who had long been close to the Institute, moved in for the month of June. So, in a period of about 10 days, the family grew from 2 to 10 members.

Since this growth, the Institute has gone through a complete metamorphosis. Students coming to classes have been commenting that the buzz of activity can truly be felt. The physical condition of the building has greatly improved, as there was the energy now to accomplish such work; contacts are being made to let the community know that we are here, and ready to offer our services; and we have enjoyed the beautiful feeling of coming together as one family in the name of Yoga and Swamiji's teachings.

"The Lord giveth and the Lord taketh away."

Now, it has turned out that Brother Bhisman's services are needed at Yogaville, and he will be moving there. Pat

has decided to return to his home town, Toledo, Ohio. Devendra's short stay has come to an end (though he will be returning in September), and Narani will be returning shortly to Montreal. Also, there is a possibility that Kalyani will be moving to Yogaville to work in the field of photography, her major interest.

Each soul who has come to New Britain has given something to the Institute and left their special impression. Each has helped to broaden the outlook of the other family members. This long story of ours has been recounted to you, to communicate the two great lessons that are continually being taught to us here: 1) Love without clinging; 2) Know that He Who takes care of all, does everything for the good. Om Shanthi.

NEW JERSEY

Impressions at the New Jersey IYI: Watching a new face bob timidly up the steps to the loft... seeing a class of mothers sitting still in the morning light... looking at the loft take on new curtains and a new coat of paint... hearing a group of children announce they'd like to go to Yogi school also... a quick drive into New York to be among the warm voices and smiles of our New York brothers and sisters... receiving them in New Jersey... lasagna, volleyball and a far-out jam session... selling lots of stuff at an auction-baked goods sale... feeling the hominess... feeling that it's all happening here, that it's all Yoga.

NEW YORK CITY

Love and greetings. Here are some of the things that have been happening in New York.

We have been blessed by visits from many spiritual teachers over the past several months. On April 23, we were

blessed with a small informal afternoon satsang with Sant Keshavadas and on May 10 Swami Kriyananda gave satsang to over 100 people at the downtown center. He told beautiful stories of his master Paramahansa Yogananda.

On May 18, Swamiji spoke to about 800 people at the Synod House of the Cathedral of St. John the Divine. The following day he gave satsang to the New York family at the Institute.

On June 3, Swami Venkatesananda beloved brother monk of Swamiji, gave a stimulating and enjoyable satsang, telling many wonderful stories of Swami Sivanandaji.

On the evenings of June 7 and 8, Inder Jit, an Indian lawyer, spoke to a small group about his experiences with India's saints and explained some of the symbolism of Hindu deities.

On June 21 the Institute was closed so that the family could go to Newport and take part in the second weekend of the Ten Day Retreat with Swamiji.

On the more social side, we had a joyous Family Day on May 5. The activities included three levels of Hatha classes, kirtan, meditation, pot luck vegetarian meal, some elevating music by Maji and Ronnie, and a videotape of Swamiji. On May 26 the New Jersey and New York families got together in Garfield to share our love and eat spinach lasagna.

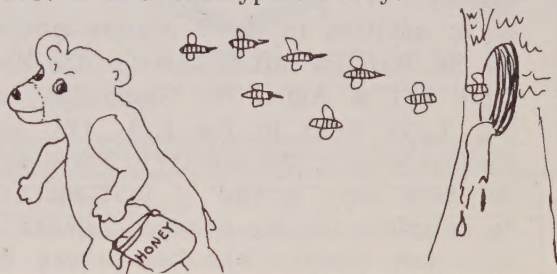
In May we started an open meditation class on Tuesday evenings, for those experienced in meditation. After a 45 minute sitting we spent a few minutes exchanging insights and asking questions.

In April our new large asana room on the second floor was completed with yellow paint and a gold rug. In June we moved the office and made another bright and quiet asana room on the second floor. This brings to three the number of rooms available for classes and on weekday evenings all three are frequently in use with sixty or seventy

people eager to experience the joy of practicing Yoga. This summer we will be putting our energy into redesigning the first floor reception area to make it warmer and more comfortable. Slowly the building on 13th Street is evolving into a more organized and more peaceful place to serve and share and experience the teachings of our beloved Gurudev.

SANTA CRUZ

Spring in Santa Cruz has been especially sweet. First of all, we've been graced with 3 new sisters: Maji and Sister Tara from Los Angeles IYI and Sister Kamala from San Francisco IYI. And second, 6 new swarms of honey bees have brought our total number of hives to 12. In May we extracted 250 lbs. of fine Eucalyptus honey.



In March we removed the delicatessen area from our Natural Food Store. We now provide a large fresh produce section in that space. Our customers seem to approve the change as our business is growing and more fresh papayas and mangos and avocados are moving through the store daily. Customers are sometimes amazed to see our electronic cash register, and we explain that Yoga is serving with whatever serves best.

The Institute is involved locally in some positive community programs. To mention a couple of these: The Sunflower House is a live-in, family-oriented drug rehabilitation program. Group members participate weekly at the IYI in Hatha Yoga, pranayama, chanting, satsang (sometimes with video tapes) and each session concludes with the serving

WASHINGTON, D.C.

of different herbal teas. Thanks to the help of Sergeant Jim Mashtare and Sergeant Rod Sanford, we have been teaching Yoga on the roof of the Santa Cruz County Jail. Recently, much to the amazement of Br. Jeevakan, one of the inmates continued chanting OM very powerfully, long after the closing chants in the class. The inmate explained later that he seemed to have lost himself in the chanting. And our dear friends in Soledad Prison are once again in communication with us and we are planning to resume our meetings in the prison with the Yoga Group there this summer.

More of Gurudev's children have come to live in Santa Cruz recently. Shankara, his wife Sati, and baby Murgesh have moved to the area from Oregon and are a welcome addition to the spiritual community.

In addition to the 3 sisters moving in, Br. Balaram left to serve in the New York IYI in April, Br. Narayanan and Br. Deva went to the L.A. IYI, and Snehan went to the S.F. IYI. Three new members have moved in just recently to complete the big change. Ramdas, a long-time devotee who has served the IYI in San Francisco and at Yogaville West, has added his practical skills in carpentry to our Santa Cruz family. Bob Acree came to us from Texas and moved in a month ago. And Terry Mayo moved in at the same time after living some time with Mahesh and Parvathi (the singing couple on Swamiji's record) in Marin, Calif. With Br. Janardhana going to San Diego to assume leadership of the Integral Yoga Group there, our family is now 10 members.

We send our special love and pranams to Vijay, Shree, and son Hari Om who are departing San Diego for New York. Vijay and Shree are the Founding Mama and Papa of the IYI on the West Coast. May we all honor them by following the ideal of dedicated service in Yoga as they have.

OM Shanthi

In February, the D.C. IYI got a new whole-time worker - Brother Paraman Chaitanya (formerly ashram manager of Yogaville West). Brother Paraman is serving as executive secretary, treasurer and head of teachers.

Three new teachers have stepped forward for teacher training. One of these people is already fully trained and teaching three classes a week in Springfield, Virginia. The D.C. IYI began teaching classes in the Institute itself for the first time in several years. These classes include open Hatha, open Raja Yoga/Meditation, Kirtan, and an Intermediate Hatha course. A very successful vegetarian cooking course was also conducted.

Outside class offerings increased during the past few months. The Institute teaches for the D.C. and Fairfax County (Va.) Departments of Recreation, and in three area apartment complexes. The Institute class at the Va. Mental Health Clinic, an outpatient for persons with serious psychological problems, has been expanded to include a group discussion of different aspects of Yoga after each Hatha session. Patient interest has been so great that the clinic staff is now teaching two other Hatha classes a week.

The Institute family and friends joyously celebrated Siva Ratri by keeping vigil, several pujas, Akhanda japas and readings. Passover was celebrated with a traditional Seder and a special Easter Sunday Family day was held the following week. Perhaps the highlight of the past several months was the Yoga Retreat day. This was modeled after longer retreats and was held on Sunday, May 7. The retreat was well attended and culminated with the showing of the beautiful Annhurst Retreat film. It was a very elevating event and more will be offered in the future.

HONEY

also,

*pure
bees
wax*

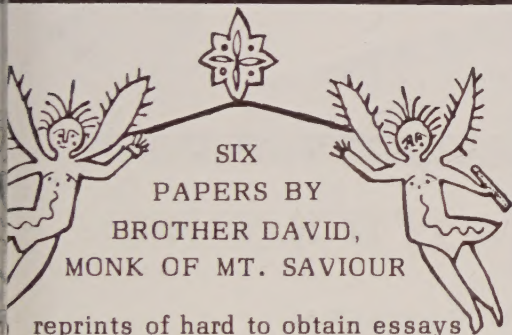


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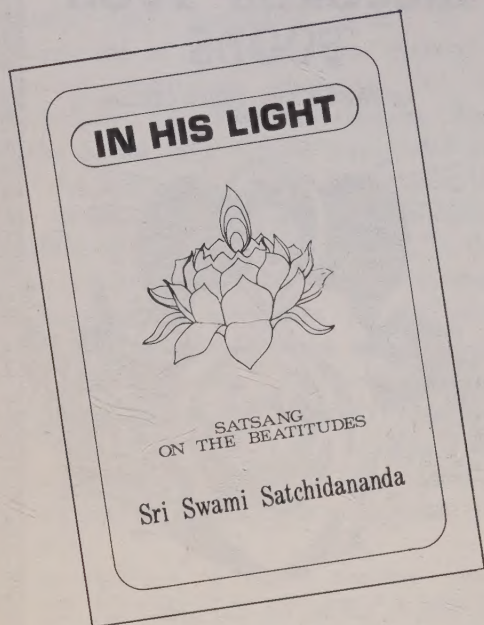
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IN HIS LIGHT



The Ashram Press is now publishing a series of booklets (entitled *In His Light*), designed to offer the teaching of Sri Swamiji in an attractive and inexpensive form. The first booklet of this series contains a Satsang which Swamiji gave this past winter at the Ashram, when he unexpectedly dropped in on the regular evening program, Bible study class. The evening became the occasion for a discussion and commentary by Swamiji on the Beatitudes.

It is this commentary, recorded and transcribed, and accompanied by photos, which marks the inauguration of this new series. Copies of *Satsang On The Beatitudes* are available at all of the Ashrams and through the Ashram.

change of address

REV. SRI SWAMI SATCHIDANANDA

Please note that all personal mail sent to Sri Gurudev should be sent to the following address: Satchidananda Ashram, Box 108, Pomfret Center, Conn. 06259

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